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## PREFATORY NOTE

THE Association was constituted at a meeting convened by a circular signed by Principal N. BODINGTON, Leeds; Professor R. S. CONWAY, Manchester; Dr. J. GOW, Westminster; Miss E. PENROSE, Royal Holloway College; Dr. J. P. POSTGATE, Cambridge; Mr. A. SIDGWICK, Oxford; and Professor E. A. SONNENSCHN, Birmingham, and held in the Botanical Theatre of University College, Gower Street, London, at 3 p.m., on Saturday, December 19th, 1903, the Right Hon. Sir R. H. COLLINS (Master of the Rolls) in the chair.

The following resolutions were adopted :—

1. That an Association open to persons of either sex, to be called THE CLASSICAL ASSOCIATION OF ENGLAND AND WALES, be and is hereby constituted.

2. That the objects of the Association be to promote the development, and maintain the well-being, of classical studies, and in particular (*a*) to impress upon public opinion the claim of such studies to an eminent place in the national scheme of education; (*b*) to improve the practice of classical teaching by free discussion of its scope and methods; (*c*) to encourage investigation and call attention to new discoveries; (*d*) to create opportunities of friendly intercourse and co-operation between all lovers of classical learning in this country.

3. That the Association shall consist of a President, Vice-Presidents, a Council, a Treasurer, one or more Secretaries, and Ordinary Members. The Officers of the Association shall be members thereof, and shall be *ex officio* members of the Council.

4. That, pending a decision in regard to the amount of the subscription, members be admitted on payment of an entrance fee of 5s.

5. That the Right Hon. Sir R. H. COLLINS, Master of the Rolls, be the first President of the Association.

6. That the following be the first Vice-Presidents of the Association: The Right Hon H. H. ASQUITH, M.P., Professor Sir R. C. JEBB, M.P., the Hon. Mr. Justice KENNEDY, Dr. D. B. MONRO (Provost of Oriel), the Hon. Mr. Justice PHILLIMORE, Sir E. MAUNDE THOMPSON, and the Rev. Dr. E. WARRE.

7. That Dr. WALTER LEAF be appointed Honorary Treasurer of the Association.

8. That the President, the Vice-Presidents, and the Honorary Treasurer, together with the following members of the Association (with power to add to their number), form a Council for the purpose of administering the affairs of the Association until its next General Meeting, and of drawing up a constitution to be then submitted to it for consideration: Principal BODINGTON, Professor CONWAY, the Rev. Dr. GOW, Mr. T. RICE HOLMES, Miss PENROSE, Professor POSTGATE, Mr. A. SIDGWICK, Professor SONNENSCHNAIN, Mrs. STRONG, Mr. T. H. WARREN.

[A full report of the above meeting was published in *The Classical Review* of February, 1904, pp. 64-9.]

As Dr. Leaf was unable to serve as Treasurer, the Council appointed Mr. J. W. MACKAIL to act as Treasurer *pro tem*.

The Council appointed Professors POSTGATE and SONNENSCHNAIN Secretaries; and co-opted Professor BUTCHER, Professor R. M. BURROWS, Miss E. GAVIN, Dr. F. G. KENYON, Dr. A. S. MURRAY (subsequently deceased), the Rev. J. A. NAIRN, and Dr. W. H. D. ROUSE as additional members of the Council.

## FIRST GENERAL MEETING, OXFORD, 1904

FRIDAY, MAY 27TH

A CONVERSAZIONE was held from 9 to 11 p.m. in the Public Examination Schools (Schola Borealis), to meet the VICE-CHANCELLOR (Mr. D. B. MONRO, Provost of Oriel College). The MASTER OF THE ROLLS (President of the Association) and the VICE-CHANCELLOR received the guests.

The following exhibits were on view: (1) a selection of Greek papyri discovered at Oxyrhynchus, and published in Parts III. and IV. of the "Oxyrhynchus Papyri," and exhibited by Dr. B. P. Grenfell and Dr. A. S. Hunt; (2) photographs, prints, drawings, restorations of ancient sites, etc., lent by the Visitors of the Ashmolean Museum, and exhibited by Professor P. Gardner, Mr. J. L. Myres, and Miss Lorimer; maps and plans of classical countries and sites, lent by the School of Geography, Dr. Grundy, and others, and exhibited by Mr. A. J. Herbertson.

SATURDAY, MAY 28TH

The first sitting of the Association was held in the Public Examination Schools at 10 a.m., the MASTER OF THE ROLLS (President), in the chair.

The VICE-CHANCELLOR said that before the business began he should like to be allowed to say a few words. In the first place, words of welcome. In the name of the University he should like to be allowed to welcome the Classical Association in Oxford. He was sure that it was a matter of pride and satisfaction to all of them there in Oxford that the first meeting of the Classical Association should be held in that

University, which was, he supposed, one of the oldest seats of learning in Europe—certainly the oldest in England. And he was sure, too, from what he had seen, that the spirit of the Association, and the aims which it had laid before them, were in harmony with those of modern Oxford. One knew, of course, that that had not always been so. He looked back himself to the time when he first was a teacher in that place (which was rather more than forty years ago), and he thought he might venture to say that the Oxford which he recalled to memory was an Oxford in which the institution of a Classical Association would probably not have been a success. He thought they had changed a good deal in that way. In those days there was no want of illustrious scholars—the days of Jowett and Pattison, J. M. Wilson, Henry Smith, Sir Alexander Grant, and Chandler. There were also many other able men, and the system of open fellowships was just then coming into effect; but there was not what he thought they now desired—that continuous and life-long work in the study of the classics which was one of the chief aims of that Association. In those days there was too much of the feeling that a man who had gained his first class in the Schools and his fellowship had attained a standard which it was quite unnecessary, even if desirable, to get beyond. There was a common complaint in those days that the University produced no books; that, as Professor Seeley expressed it, most good books were written in German. And there was much foundation for that statement. There was, no doubt, an excellent preparation in the School of *Literae Humaniores*, as he hoped there was still—a training in logic and in the sense of literary form, which is essential to the scholar; but there was nothing—to take one of those popular phrases that Max Müller used to invent—answering to the “German Workshop” in Oxford, and therefore there were none of those chips flying about, those occasional or subsidiary studies which would naturally find their places in learned periodicals. In fact, at the time there were no such things as learned periodicals in England, no such thing as a



Journal of Philology. He remembered that when Professor Chandler had occasion to publish some observations on passages in Aristotle, with some very excellent emendations, he published a separate small pamphlet, and apologised for such an unusual thing by saying that he would have liked to send such *adversaria* to a learned periodical, which would naturally be glad to publish them, but that there was no such thing in England. He happened to know, through a German friend who had been a pupil of Spengel, that this paper of Professor Chandler's came into Spengel's hands, who expressed his great admiration for the work, and then he read this preface with the apology that there was no learned periodical in England. "Just think," he said, "in the fatherland of Bentley!" The speaker thought that that want had been filled now, as there were probably quite enough of separate learned periodicals, and one was really glad to see how the work went on; also, there was no lack now of books on a large scale and of great value. He thought that the main ideas of the Association were to maintain classical study as an important instrument of education, and also to carry on the study as a life-long work for those who made it their business in life. Not only was the field of classical study an illimitable one, but it was infinitely fertile, and would bear study and work indefinitely. He could only express the hope that the Association would have the success which its lofty aims deserved.

The MASTER OF THE ROLLS said that it fell to him now, on behalf of the Classical Association, of which he had the honour for the time-being to be President, to say a few words in thanks for the kindly welcome which the Vice-Chancellor had given them. He felt bound to say, after listening to his speech, that the main object of the Association was not to improve the level of scholarship in the University of Oxford. He entirely disclaimed that. It seemed to them that the University of Oxford stood where it should stand—at the summit level of classical attainment

in the country. It was not their aim to raise that level still higher, or to stimulate the love of the classics in the University of Oxford. This Association was founded for, he would say, a more commonplace object. They had many of them realised that, in the multitude of studies which were now open to the rising generation, there was a risk that classics might be extruded from the curriculum of education. He feared that the great supremacy of the classics in earlier days was to some extent responsible for the reaction—for evidently a reaction had taken place—and he thought classics could no longer claim a monopoly of education in the Universities and centres of learning in the country. Still, while they recognised that, they felt that the strong reaction against that monopoly might have gone too far, and they therefore desired to enlist the co-operation of those interested—not only those trained scholars whose daily function it was to push out the boundaries of classical knowledge, and to instruct the rising generation in the study of the classics, but also that larger body of persons who had not been able to make the classics the one and principal study of their lives, but who would never forget the debt they owed to that knowledge of the classics which they acquired in earlier days, and still found in them a refreshment and a delight. It was to that particular class, perhaps, because they were the larger public, to whom they might look for the driving power which the movement required, rather more than to the experts that they appealed for assistance. They could almost say that they *commanded* the co-operation of those whose daily life was and had been spent in the teaching and study of the classics. It was the *outside* public which required to be awakened to the necessity of preventing the classics from being excluded from education, and unless they could awaken them to a sense of the necessity, their object failed. They had not come here to listen to a speech from him. There were interesting papers and addresses to be delivered, and therefore he was not going to stand between them and the hearing of those addresses for more than a few

minutes; but he would not be performing his function there if he did not state what they considered to be the main objects of this Association. He thought the objects were well expressed in the Resolutions which were passed at the first meeting, when the Association was inaugurated. Their motto was "Defence, not Defiance." They were there as strong sympathisers with classical study, but not in any spirit of intolerance or antagonism to other studies. They would be unworthy of their title and their claim to pursue the *Literae Humaniores* if they sought to draw the bounds of knowledge, or to exclude from their interest and sympathy anything which was within the range of human capability. They desired to see the bounds of knowledge pushed out in all directions, but they could not ignore the great part the classics had played in the education of the country in the past. They were not quite certain that there was nothing to be mended in the methods which had been employed in the cultivation of the classics, and it might be that the study had not always been made as attractive as it might have been—that there had been a tendency to use it as a dry and mechanical machinery for instruction, rather than to breathe into it the breath of life. Feeling these things, they desired that the Association should see whether some better means might not be devised—should ascertain whether there might not be some grounds for the cry which had reached them that the classics were not fulfilling their functions of education. All this they desired in a spirit of wide tolerance, and with a complete absence of antagonism. As he had already said, "Defence, not Defiance," was their motto. They were there, as it were, to receive their constitution. The Council had made and framed a constitution for the Society, and after that meeting they hoped to go forth an organised body, and they regarded it as a matter of great congratulation that the Vice-Chancellor should be there in person himself in his official capacity to receive them in this place, hallowed by so many memories, to speed them on their way. They begged to thank him

most sincerely for lending them the weight of his official position, as well as for his personal encouragement and sympathetic address.

Professor G. G. RAMSAY said he was there on behalf of the Classical Association of Scotland, of which he had the honour to be President, to wish every prosperity to the larger English Association. He thought that it might be of some interest, possibly of some use, if he stated shortly what were the objects of their own more humble body. As befitted a practical nation like the Scotch, their aims were practical and educational. They did not aim at contributing directly to research in the higher regions of classical study, nor did they meet for the purpose of hearing or reading literary papers on classical subjects. The country was in the midst of a great national turmoil on the subject of education. New educational demands of various kinds, many of them excellent, were making themselves felt; but much that was excellent was being pushed on one side, and their desire was to make past experience have its due weight in the councils of the country. Their objects were three in number: first, to promote intercourse and discussion among classical teachers of every grade, and among all interested in the maintenance of classical learning; second, to consider and suggest practical proposals for improving the methods of classical teaching, so as to bring them into harmony with the changing conditions of the day; and third, to do all they could to impress upon the public what the conditions are to which all education, if it was to be sound and lasting in its effects, must conform, whether in classics or in any other subject. Modern needs and desires had to be met, but they should be met without a sacrifice of the essential principles on which all sound mental discipline must be founded. The supremacy of the classics in the past had been largely due to the aims and methods pursued by our great classical teachers; those aims and methods could be carried into other branches of study besides the classics, and to lose sight



of or to degrade those aims would be a greater national misfortune than even the disappearance of classics from the curriculum. The cause of sound education was in great danger at the present moment. Crude views of supposed commercial utility were carrying all before them, and the best educational subjects and methods were being swept out of the field, and giving place to facile, shoddy courses which had neither utility nor education in them. All competent observers were deploring the decadence of our education on its literary side, and its gradual abandonment for a kind of scientific education which had no science in it. Sir William Anson, Mr. Bryce, Mr. John Morley, had all given earnest warnings on this subject. Heads of colleges complained of science scholars coming up to the University with minds practically uneducated; and he had himself received that morning a letter from a well-known inspector of schools in the north of England: "I hope you will continue to fight in this good cause. The mischief that South Kensington, with its miserable technical schemes, has done to education in this country is incalculable. It will take us a whole generation to recover from it, even if we are at last able to see the errors of our ways." It was for the Classical Association to expose this unhappy tendency, and to make a stand against it. For the classics themselves, if taught in a broader, robuster way, in a spirit suited to the condition of the times, there might be a greatly extended future in store, and the benefits of a classical education might reach a much larger class than had hitherto enjoyed them in this country. Much contumely had been thrown upon "Pass Greek" in Oxford. He would not say anything about Pass Greek, but he knew a good deal about Pass Latin in Scotland, and he had a great respect for it. Latin in Scotland had been a popular subject for centuries. Boys had had the chance of learning it in almost every parish school. The superior education of the Scotsman had carried him successfully through the world, and that education was founded mainly on two things—a good knowledge of his

Bible, and some knowledge of Latin. At the present moment, he thought, the controversy should not be so much between the ancient and the modern, as between the literary and intellectual subjects and the poor subjects which were being introduced in the name of technical and commercial education. For the literary side of things, modern languages might to a great extent be made a substitute for classics, if they were taught in the same thorough manner. But he refused the name of education altogether to the teaching of the kind of stuff which was being demanded under the name of "Commercial French." The Classical Association should combat these false notions of utility. It need make no exclusive claim on behalf of classical study, but it might set itself to show that even a moderate amount of Latin and Greek affords a valuable mental training, and may be of real practical utility to the average man. Even Latin verse had its utility for the man of affairs. Letters had recently been shown to him in which a land agent, a distinguished surgeon, and a general respectively declared that the nimbleness of mind, the resourcefulness and habit of accurate work, which they acquired in cultivating Latin verse, had proved of great use to them in the practical work of their lives. He had said that in their Scottish Association they did not specially aim at encouraging higher classical research. That was not because they were blind to the value of such studies. They knew that classical studies, like all other studies, must be progressive if they were to keep their hold upon the intelligence of the country. But research was one thing, education was another. It was not necessary for a teacher that he should be learned, but it was necessary that he should be sympathetic, and that he should not be dull; and of all types of useless and ineffectual teachers, that of the learned dullard was probably the most ineffectual, and possibly not the least mischievous.

MR. J. W. MACKAIL then delivered an address "On the Place of Greek and Latin in Human Life," as follows :

“The name of this Association, and the statement of the objects which it proposes to further, have reference to Greek and Latin as a single object of study, to be pursued by a common method, and with a common or at least an inseparable place both in education and in their bearing upon life. The ancient world, as it is summed up for us in the history and the literature of Greece and Rome, does indeed possess a certain imposing unity. But scientific research emphasises what is sufficiently obvious on a general view, that Greece and Rome represent two civilisations which, though they overlap and intermingle, though enwound and engrafted one on the other, have a different parentage, a distinct essence, and a separate product. Philology tells us that the Italo-Celtic family are but second cousins of the Hellenic. History shows a nearer affinity between the Roman and the Teuton than between the Greek and the Latin. The areas ruled by the thoughts and acts of the two races always fell apart from their forced or fortuitous coalescence. The Greater Greece beyond the Seas was temporary and fugitive, like the New Rome on the extreme Eastern outpost of Europe. Each sank back into its environment, and resumed the colour of the native soil and atmosphere. The Tarentine and Massiliot Republics lapsed into the Latin world, as the Duchy of Athens and the Principality of Achaia dissolved into that nearer-Eastern world out of which they were artificially created. The Exarchate of Ravenna ended its troubled and precarious life in the course of nature, like the Latin Kingdom of Jerusalem. Nor is the difference in the art and literature of the two races less radical. The sculpture and painting, the prose and poetry of Greece remain something apart from those of Europe; while the civic architecture of Rome, like her language, her law, and her machinery of government, became that of the Western world. The influence of Christianity was insufficient to bridge over this deeply-rooted divergence, and the separation of the Eastern and Western Churches was only the formal acceptance of a more profound

alienation. It is not undesirable, when this Association is being inaugurated, to emphasise the difference between the two spheres which classical studies include, and to realise fully that they represent forces in the education and control of life which are complementary, or even opposed, to one another. Under the ambiguous name of the classics we include much to which the name of classical can only be applied in different senses, and by far-stretched analogies. The distinction, no less than the likeness, between the two spheres of classical study is of importance not only towards clear thought, but towards the pressing and practical question of the place which each holds separately and which both hold jointly in education, in culture, in our whole view and handling of human life. It is to this distinction that I would specially invite your attention, without trespassing upon any controversial ground towards which its consideration might lead us.

The classics, as an object of study and an instrument of culture, may in the ordinary usage be defined as all that is known to us through the Greek and Latin languages, or the knowledge of which is intimately connected with and inseparable from a knowledge of Greek and Latin: first and foremost coming the languages themselves, as mediums of the most exquisite delicacy, precision, and finish; then the literature embodied in the languages, as the original record of that history upon which our own history is founded, and the expression of the fundamental thought, the permanent aspiration, and the central emotion of mankind; then the effective surviving product of Greece and Rome in art, politics, religion, and the whole conduct and control of life. But the classics, in this sense, bear to us a still further implied meaning: that of a certain factor or element in our own lives, both individual and national, which depends upon and can only be expressed in terms of that knowledge. The classics are in this sense at once the roots and the soil out of which the modern world has grown, and from which, as a matter of mere scientific or historical fact, and apart from any



theory or preference, it draws life through a thousand fibres. In this organic sense the phrase of the dead languages exactly expresses what is not classical. So far as they are dead, they are not classical. So far as they are classical, they are alive, as part, and that not the least part, of our own life. 'In our life alone does nature live.' On dead letters and arts, as on dead science and dead theology, is pronounced the same inexorable sentence and the same call to a higher activity : *Sine ut mortui sepeliant mortuos suos ; tu autem vade, et annuncia regnum Dei.*

On a broad survey of the facts we may say that the study of the classics is the study of the great bulk of relevant human history through many ages, over a period of not less than a thousand years, which is the bridge between the prehistoric and the modern world. We cannot make this period begin later than 850 B.C., the date to which modern criticism, reluctantly returning to the ancient tradition, assigns the Homeric poems. We cannot make it end sooner than the shifting of the world's axis by the growth of Christianity and the emergence of Central Europe in the third century after Christ. But round these thousand years extends a penumbra reaching backward and forward for ages at each extreme. Between the two great catastrophes in which the Graeco-Latin world may be said to begin and end, the sack of Knossos and the sack of Constantinople, hardly much less than three thousand years intervene ; and of the whole of this prodigious period the Greek and Latin classics in their widest sense are at once the key and the symbol.

In a more restricted and more accurate sense of the term, the classical periods of Greek and Latin civilisation are different, and stand apart. Each is confined within a space of little more than two centuries. The former begins and ends with the rise and fall of self-government in the free States of Greece Proper. The latter is included in the last century of the Roman Republic and the first of the Roman Empire. Between the two lies another period of equal extent,

which is in literature as well as in history of great interest, but which is not that of the classical writers. We learn Greek and Latin in order to obtain access to the whole of the past; but still more, and as regards ordinary study primarily, to acquaint ourselves with these two classical periods, which represent in important respects the culmination of what mankind has done at the height of its trained intelligence as regards both the art of letters and the conduct of life. Arnold, in a well-known passage, states the case with admirable precision. 'First,' he says, 'what a man seeks for his education is to get to know himself and the world. Next, for this knowledge it is before all things necessary that he acquaint himself with the best which has been thought and said in the world. Finally, of this best the classics of Greece and Rome form a very chief portion, and the portion most entirely satisfactory. With these conclusions lodged safe in one's mind, one is safe on the side of the humanities.'

Such then is the scope and object of classical studies, such the place of the classics in a rational and educated human life. But the place of Latin and of Greek in such a life is in two spheres which, though they intersect and interact, are neither concentric nor co-extensive. He who truly knows both holds in his hand the keys of the past, which unlock doors in the house of the present, that *anceps dolus mille viis* far exceeding in intricacy the Cretan labyrinth of the Minoids, or the maze of chambers and corridors that stretched round and beneath the palace-fortress of Blachernae. But these keys are two, and the doors they open are different.

The place of Rome, of the Latin temper and civilisation, the Latin achievement in the conquest of life, is definite and assured. It represents all the constructive and conservative forces which make life into an organic structure. Law, order, reverence for authority, the whole framework of political and social establishment, are the creation of Latin will and intelligence. Throughout the entire field

of human activity, we are still carrying on the work of Rome on the lines drawn once for all by Latin genius. This Latin genius impressed itself most strongly on their grammar and their literature. And just as Latin grammar is an unequalled instrument for training of the mind in accurate thought, Latin literature is an instrument as unequalled for discipline of the practical reason.

While Rome stands for the constructive and conservative side of life, Greece represents the dissolving influence of analysis and the creative force of pure intelligence. The return to Greece, it has been said, is the return to nature; it has to be made again and again, always with a fresh access of insight, a fresh impulse of vitality. The return to Rome need never be made, because we have never quitted her. Rome we know. Deeper study, longer acquaintance, fresh discoveries, only fill in the details and confirm the outline of forms which, once impressed on the world, became indelible. Greece is in contrast something which we are so far from knowing that we hardly have a name for it. Even if accidental it is highly suggestive, that we can only speak of it by the name of one or another insignificant tribe, outside of the land we think of as Greece and of the culture we call Hellenic. The Hellenic name, to quote the famous words of Isocrates, seems not to stand for a race, but for intelligence itself; for an air of the spirit, that blows when and where it lists. At every point we are presented with its strange intermittence and elusiveness. What is Greek appears in a manner to have existed only to prepare the way for what is Latin, and then to dissatisfy us with that, lest one good custom, perhaps, should corrupt the world. The whirling nebula of commonwealths between the Aegean and the Adriatic took fixed shape merely as a burnt-out satellite of the *orbis Romanus*, the puny and eventless Roman province of Achaia. Greek art wandered lost through the world until Latin hands seized it and transmitted it to the Middle Ages. The Christology of the earlier Greek Church just fixed itself

for a moment at Nicaea in order to hand over a symbol to the West; and the structure of thought built up by the Latin mind from Augustine to Aquinas was the central life of mediaeval Europe, while the Eastern Church lost itself in iridescent mists of super-subtle metaphysic. A history of Latin literature is a possible and actual thing—a thing of defined scope and organic limits; as with the political and social history of Rome, we can only redraw it with a firmer hand and a greater mastery of detail; in their main substance and effect, the *Aeneid* or the *Commentaries* of Caesar are what they have been and have never ceased to be since they were written. The history of Greece and of Greek letters has to be perpetually rewritten; in both we seem to be dealing with something that is less a substance than an atmosphere or an energy—something elusive, penetrating, fugitive. In the sculpture of Phidias and his predecessors there is a subtlety of modelling which actually defies the pencil of the most accomplished draughtsman to follow; the delicacy of outline and fluidity of plane is like that of life itself. So with the Greek classics; they never yield their final secret. Our picture of the Homeric Age—by which I mean the age that produced the Homeric poems as we know them—is in constant flux; it is like a land seen intermittently through dropping and lifting mists. Modern scholars are revolutionising the whole aspect and meaning of the Athenian drama. The work of Mr. Gilbert Murray on Euripides, and of M. Victor Bérard on the *Odyssey*, to quote only two instances, is of a really creative value in reconstituting or revivifying two aspects of Greek life. We still need some one to light up for us ‘Hellas and Mid-Argos,’ to give us a living insight into that brilliant period between the Median and Peloponnesian Wars when life reached a sustained height and tension to which history presents no parallel, and which yet is so insubstantial and impalpable. We cannot fix that central time, any more than we can fix a central place, of Greek national life. Where are we to look for the focus of that incalculable curve? In



Elis or at Delphi? in the unwall'd Eurotas valley, or where Athena lodged in the fenced house of Erechtheus? And where are we to seek the central moment of Hellenic culture, among those strange people, half children and half savages, yet so accomplished and so worldly, among whom were born beauty, truth, freedom, and vulgarity; on whom the mature mind of the Roman looked, as Egypt and Persia had done before him, with a mixture of fascinated contempt and admiring awe?

While Rome has laid down for us a realised standard of human conduct, Greece rears aloft, wavering and glittering before us, an unrealisable ideal of superhuman intelligence. It appears and disappears and reappears, always with the same extraordinary power of deflecting, dissolving, recreating the life that it touches. For a thousand years the Western world had to do without Greek—and it did very well; but there was something missing. Since then there have been three great movements of return to Greece—the later Renaissance, the rediscovery of Greece a hundred years ago, and now the fresh impulse that makes us face the problem again with our test-tubes and magnesium-flares, our armament of archaeology and history. In each of these cases the Greek influence has acted as a disturber and a quickener: ‘The men that have turned the world upside down are come hither also.’ It comes as something kindred to, yet transcending, our own habit of thought and mode of life, midway between our own Western inheritance and that of the alien blood and mind of the East. The Indo-Chinese world stands now, as it has always stood, aloof and apart from our own. To earlier races in the valleys of the Nile and the Euphrates we owe the beginnings of science, art, and thought. From the Semitic stocks of the Syrian and Arabian plateaus we draw our religious beliefs, our chivalry, and our romance. The empires of Iran and Nippon have given birth to arts and civilisations, if not to literatures, of a high order of importance. But all these are foreign to us. Greece is foreign also; yet some strain of that remote blood mingles

in our own. Using the Latin eye and hand and brain, we find in the Greek eye and hand and brain an insoluble enigma and a perpetual stimulus. Hundreds of years hence the same process of return to Greece may still be going on, amid a society still based upon the foundations and carrying on the work of Rome.

In the essay from which I have already quoted, Arnold observes that in the Athens of the fourth century B.C. we see a society dying of the triumph of the Liberal party, and in the age of the Antonines, a society dying of the triumph of the Conservative party. Notwithstanding the obvious criticism that Athens was ruined by Imperialist expansion, and that the decay of Rome is almost coincident with the era of peace, retrenchment, and reform inaugurated by the Good Emperors, the observation is interesting and suggestive. By which death is the study of the classics now menaced?

The foundation of this Association is partly due to the general modern movement towards better organisation, more scientific methods, increased regard to efficiency. It is partly due also to an uneasiness which in some minds approaches terror. The classics appear before the world, not, as once, candidate and crowned, but in a garb and attitude of humility, almost of supplication. Scholars rally to the defence of a besieged fortress. Many of the phrases of half a century ago have become inverted. As the Middle Ages produced the Renaissance, as the Reformation produced the great Catholic revival, three hundred years of education based on Greek and Latin have produced the anti-classical reaction we see now. The supercilious attitude only too familiar among scholars of an earlier generation has been abandoned. It is not necessary to rush to the other extreme, and weaken our case by appeals to prejudice or to pity. No good will be done by calling names, or by ignoring facts. It is not thus that hostility is disarmed or that converts are made. In the first place, let us clear our minds of cant. Greek and Latin are not, as was once claimed for them, objects of study and means of education possessed of some

mystical or sacramental value. That does not make them less educative as a study, less potent as an influence, but more. Nor need we aggravate the controversy, already sufficiently heated, as to the necessity of Greek and Latin at certain stages and in certain places of education, by involving it in an atmosphere of controversial theology. Into this matter I dare not enter further. The President of Magdalen, with tears in his voice, implored me not to utter even in a whisper a certain phrase which at present distracts this University; and in any case I should not have been much inclined to pursue what seems to me a curiously confused issue. A controversy as to compulsory bread as an article of diet might conceivably be carried on with equal heat and pertinacity, were the supply of bread, and let us say of potatoes, in the hands of two bodies of highly educated persons representing enormous interests, and if the question were further complicated by one section of the disputants insisting that bread was not beef, while potatoes were, and another, that what was true of bread must be true of wine also.

Again, it may be stated with some emphasis that much in Greek and Latin literature is of no particular value, and its study has no appreciable claim on our regard. The brutal dexterity of later Greek art, the laboured pedantry of the Latin decadence, are objects merely for the scientific study of specialists. Even in the classical periods there is much of secondary value, much which is dead language. From this point of view Gregory the First and Amr ibn el-Asi, if they were really responsible for the destruction of the Palatine and Alexandrian libraries, might be reckoned as unconscious benefactors of classical studies, and as having indeed inherited the practical sagacity of Roman administrators and the uncompromising logic of Greek thinkers.

Lord Cromer, who would I hope pardon me for quoting him as one in whom the Greek lucidity of intelligence is combined with the Roman faculty of constructive administration, once told me that he asked a lady at Cairo what she thought of the Pyramids; to which she replied, that she

never saw anything half so silly in her life. ‘And I am rather inclined to agree,’ he added, ‘in this scathing but original criticism.’ The contrast between this modern attitude and Buonaparte’s famous words to his troops on the morning of the 3rd Thermidor of the year Six puts very pointedly one side of the contrast between the old and the new feeling towards the classics. It may be supplemented by a more commonplace instance from my own experience. I lately had occasion to confer with a representative of the London Chamber of Commerce regarding certain examinations conducted by that body. He spoke of the difficulties arising from the conservatism of school authorities ; and instanced the head master of one particular school, not in any spirit of contempt, but rather in sorrow, as ‘a man who had no soul for anything above Latin and Greek.’ The phrase is noteworthy ; for a real enthusiasm, not unlike in its nature to the old enthusiasm for the classics, has arisen round what are called practical studies. Those which specially kindled his were office work, typewriting, and certain arithmetical processes called tots—the last of which would very possibly have met with the approval of Plato. But if it were the case that the soul had gone out of Greek and Latin, they would be, what their opponents call them, dead languages. Or may the soul have gone out of their teachers ? Have they lost the faculty of making the classics alive, to themselves and to those they teach ? For it profits little that the thing taught is alive, if the person who teaches it is dead. To keep Greek and Latin from being in effect dead languages, to keep classical culture a vital influence, is the most important of the objects which this Association has to promote.

The late Lord Bowen, in the preface to his brilliant translation of Virgil, pointed out by a single satiric touch one of the great weaknesses of professional scholars. They remind one, he said, in their jealousy for the interests of these studies, in which they seem to claim a kind of proprietary right, of a timid elderly traveller fussing over his



luggage at a crowded railway station. A life spent among the masterpieces of ancient thought and art is in fact misspent if it fails to communicate to the student something of their large spirit. If it sometimes results in something strangely small and petty, that is the fault of the method and not of the subject of their study. The fine vindication of these minute researches in *A Grammarian's Funeral* is too well known to quote; but the specialists are not always inspired by so high an ideal. The arguments for the value in education of science and of modern languages are equally applicable to the classics if studied by proper methods and in a proper spirit, only that they apply in a higher sense. But the objections which may be urged against science or modern languages as preponderating elements of education are no less applicable to Greek and Latin as they are often taught and studied. Two-thirds of the study of the classics is vitiated by that very narrowness of outlook and over-specialisation of research which is the defect of science as an educational instrument.

But in spite of all that is said about the decay of the classics as a main factor in education, there has never been a time within memory when they were as widely and as seriously studied as they are now; and never a time in which they have given promise of being a larger influence. The outlook upon life of the Homeric rhapsodes and the Attic dramatists, the art of Agelaidas and Phidias, the thought of Plato and Aristotle, are actual living forces of immense moment; and in a like measure, though in a different way, this is true of Cicero and Lucretius, of Horace and Virgil. If they suffer temporary eclipses of fashion, we may await the revolution of the wheel with confidence. Should they cease for a time—which I do not think will be the case—to be an important factor of education, time will reinstate them. Signs of a reaction in their favour are already visible. The State is beginning at last to take the problem of higher education seriously in hand. In any scheme aided and supervised by the State, linguistic and literary training

will henceforth have its part, will neither be ignored nor squeezed out. And if this is so, the classical languages, each in its own sphere and to its own degree, must, simply by the force of their own unrivalled qualities towards imparting such training, assert their place. After trying many substitutes, we shall have to fall back on the fact that in Greek and Latin we possess languages unequalled for organic structure and exquisite precision, and literatures which, because they reached perfection, cannot become obsolete. We may get rid of cant without losing reverence. The classics include certain specific things which are unique in the world, and without which human culture is and always must be incomplete. These are the final objects of the whole study which leads up to them. Meanwhile, there is much to be done in quickening the spirit and renewing the methods of classical teaching, in lifting from off it a dead weight of indolent tradition and class prejudice. If this is effected under the pressure of criticism from without, and of an awakened conscience within, the anti-classical movement may turn out to have been a scarcely disguised blessing to the cause of the classics.

I have ventured to place before the Association these general considerations with regard to the place of Greek and Latin in human life as a prelude to the more severely technical discussions which will be its main occupation. Here, in one of the ancient centres of humanism, where the ghosts of Dante and Erasmus move among more familiar shades, some such inaugural tribute to the humanities may not be thought unfitting before we set seriously to the work we propose to undertake :

As men in the old times, before the harps began, poured out wine for the high invisible ones."

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Admiral Sir CYPRIAN BRIDGE said that they would probably expect, and would certainly have a right to demand, some explanation of his appearance there on that occasion. His

object in coming was to ask that the subjects which the Classical Association had been instituted to advance might be looked at from a point of view from which it had seldom been regarded. He made no pretence whatever of being a classical scholar. He did not for one moment presume to pose as an authority on the systems of classical instruction. As far as the subjects under consideration were concerned, he was well aware of his own insignificance—so well aware that, if he did not remember that some very important results have been effected by the action, or at least with the help of very insignificant agents, he should not have ventured to “shove his oar in.” They knew that a couple of lance-corporals undertook to transfer the Roman Empire, and they did transfer it; and they also knew that when the king of beasts was caught in the hunter’s net, the obliging rodent who enabled him to free himself was the most insignificant of quadrupeds. So he thought that perhaps he might help to forward the cause which the members of the Association had at heart by requesting consideration from a point of view which might be rare. As he had served for fifty-one years in the Navy, they would forgive him if he said that he was inclined to think the Navy the beginning and end of all things; but he occasionally found time to look at reports of the discussion of educational methods alluded to by Professor Ramsay, carried on in the English newspapers. It seemed to him that the opponents of classical education based their opposition upon a belief in the absence of all practical value in classical education. Now, in the restricted sphere in which alone he was competent to move, he would ask to be allowed to join issue with them on this point from his own personal experience. Not long after he went to sea, this country became involved in war. Part of the duty of his ship was in enforcing a blockade of the enemy’s coasts, and only certain neutral vessels were exempt from interference. One day they approached a neutral vessel. The master of the vessel asserted that he was entitled to exemption. They did not believe him, as they wanted prize-money very badly.

However, his captain thought the matter required his personal investigation. He went on board the vessel, and took with him a young officer. Into this young officer's hands were placed the vessel's papers. He found amongst them a document in Latin. Having had the advantage of a classical education, he was able to translate this document, and he completely confirmed the statement of the master of the ship as to his claim to exemption. This was of immense practical value. In the first place, the owners of the ship and the consignees of the cargo were spared the losses which they would have suffered if the vessel had been excluded from exemption, and it probably saved the country from the consequences of grave international complications. The three modern languages which were most useful to naval officers were French, Spanish, and Italian. German was no use to them at all. Having spent a great deal of time in learning it, he thought he could speak with some authority. Those people who had not had a classical education might not be aware of the close similarity of the vocabulary of the three languages first-mentioned to Latin; and so, again drawing on his own experience, he would point out that a fair grounding in Latin greatly facilitated the attainment of any one of those languages—a matter of practical value. As had been distinctly stated in the addresses and in the programme of the Association, its object was not solely that of dealing with the vocabulary and the grammar of the Latin and Greek languages. It meant a great deal more: it meant diffusing a knowledge of the institutions, the policy, and the naval and military campaigns (as part of their history) of the ancient nations. These historical campaigns were of the greatest value to naval officers who studied the higher parts of their profession. What they wanted in the Navy was not only devoted and loyal subjects, but logically thinking men, and he ventured to maintain that the classics carried with them instruction which acts as forcibly on the intellectual faculties as any work that he knew of in science. He knew that a good many people (certainly in his own service) were



opposed to the continuation of classical instruction, because they thought that it was not up to date. It was very curious how many people were influenced by what they thought was not up to date. A few weeks ago he was in the United States—a fairly up to date country—and he would undertake to say that more attention had been paid to classical education in the United States, more classical works had been of late edited there, than in the previous twenty-five years. He hoped that the work of the Association would prosper; he hoped it would, from the point of view from which he had addressed that audience. He hoped that it would succeed in convincing the people of this country that the extinction of classical education would be the gravest loss, and that even its considerable restriction would reduce them to reliance upon a sorely mediocre and deplorably imperfect system.

THE PRESIDENT OF MAGDALEN (MR. T. H. WARREN) said that he rose merely with a view to giving a small explanation. His name had been alluded to by his friend, Mr. Mackail, who had told them that with "tears in his voice" he had besought him not to introduce into the discussion the celebrated phrase "Compulsory Greek." Well, if the tears were in his voice at that moment, he thought they were rhetorical tears, partly simulated. They were due to the instigation, and perhaps he might say the urgency, of some persons less confident than himself. No doubt he did feel it to be very important that it should be understood that the joining of the Classical Association did not commit any one who joined to any particular views as to the retention or abolition of what was called by that not very attractive name, "Compulsory Greek"; but if he had consulted his own opinion, he was sure he should have felt what he did feel, what he felt then more strongly than ever, and what he thought he would never cease to feel—a confidence that his old and true and gifted friend, Mr. Mackail, might be trusted to handle even "Compulsory Greek," or any other topic, with such brilliance and such grace as to disarm criticism,

and, he was afraid, to destroy discussion. They would go away having an echo of his charming and delightful remarks in their ears, and they would always look back to his address as their inauguration, and as containing the ennobling spirit and example which the Classical Association would desire to carry on with it in the years of strenuous and, it might be, combative activity to which it looked forward.

The PRESIDENT then called upon Professor SONNENSCHNIDT to read the minutes of the meeting of December 19th, 1903. The minutes were read and agreed to.

The HON. TREASURER (Mr. J. W. MACKAIL) gave an interim report upon the financial position of the Association. He said that they would of course understand that he was not at present in a position to submit a balance sheet, and he would simply restrict himself to giving the facts, and stating in a rather rough way what he considered to be their general financial position. Six hundred and fifty-five members had joined the Association and paid the entrance fee; there were about one hundred other persons whose names were handed in originally or had been given since, but who had not yet formally become members by paying their subscriptions—in a few cases from obvious causes. In one case, for example, a permanent absence in South Africa; in two or three, notices of withdrawal. The majority were, no doubt, mere ordinary cases of delay or forgetfulness in paying the money, and it might be safely assumed that, when these arrears had been made up, the membership of the Association would stand at about 750. As regards finance, the 655 entrance fees already paid amounted to £163 15s.; various other sums had been received in the way of donations and subscriptions in advance, and also a few compounded subscriptions entitling a life-membership in accordance with one of the rules. These minor receipts amounted in all to about £15, making the total receipts up to date £178 17s. It must, of course,

be remembered that compounded subscriptions represented capital, and not annual income. Then the expenditure had been as follows :

	£	s.	d.
Expense of meeting of December 19th, when the			
Association was founded ... ..	8	0	0
Further current expenses before the appointment			
of a Treasurer in following January ... ..	2	0	0
Council Meetings ... ..	3	8	6
Secretarial Assistance ... ..	15	6	6
Printing, Stationery, and Postage... ..	23	6	0

or £52 1s. in all, leaving a balance at that date of £126 16s. This balance was chargeable with certain further expenses incurred, the chief of which, besides some outstanding accounts for printing, were the expenses of that meeting, which he was glad to be able to inform the Association would not be very heavy. Great credit was due to the Oxford Committee, and more especially to their most able and indefatigable secretary, Mr. Cookson, for the way in which they had organised the meeting, and the sum spent on it was, he thought, amply justified by the results produced. Besides this further expense which had been actually incurred, he estimated roughly that £10 more for miscellaneous items would be required before the balance sheet for the year could be made up. The sum thus left available for other purposes could not then be estimated very accurately, but it did not exceed £100. How far it should be devoted towards printing and publication was one of the questions which the Association would have to decide itself. He could only put them in possession of the fact that it did not then exceed £100, but might be increased by the accession of members which was still going on, and which it was hoped after this meeting would be accelerated, and also by further generous aid in the way of donations from the members or from other persons interested in the work of the Association. This was the substance of the financial

report which he had to make. He would be glad to answer any question upon it so far as he could.

The PRESIDENT OF MAGDALEN said he had the pleasure to undertake what was a very important piece of business, but what was strictly a piece of business—to ask them to adopt the Constitution and Rules which had been drawn up for the Association. He would call particular attention to Rule 8, relating to the election of officers, because it would be necessary to adopt a provisional motion to carry them on for the present ; and to Rule 19, which said : “ Alterations in the Rules of the Association shall be made by vote at a general meeting, upon notice given by a secretary to each member at least a fortnight before the date of such meeting.” They were just coming into being, and had not been able to do everything quite regularly and in order. But the Rules had been most carefully considered, and he would ask that, if they were willing to accept them as a satisfactory set of Rules for starting, they should not now take up a great deal of time by moving small amendments. The great thing was to get under weigh. He had a letter which the Chairman had just put into his hands, which called attention to something which it was possible they might think well to amend then—a letter from Mr. R. T. ELLIOTT, of Oxford, in which he wrote that he much regretted being unexpectedly prevented from attending the meeting that morning. Mr. Elliott had intended to move the omission of Rule 18, giving power to the Council to remove by vote any member’s name from the list of the Association. As the quorum of the Council was to be five, that would mean that three members of the Council would have the power of seven hundred members. He was also not at all sure about Rule 15, that “ ordinary members shall be elected by the Council.” The President said that Mr. Elliott had certainly called attention to a serious point ; but still, they knew how these things worked, and it was for them to say whether any Council would agree to abuse the terrible power which was placed in their



hands; and if they would like to see that rule omitted or amended, it was for them to say so.

CANON LYTTELTON said he had much pleasure in seconding the resolution. The Rules seemed to him to be inspired not only by common sense, but to be expressed with that lucidity and brevity which nothing but a classical education could secure.

MR. J. ARMINE WILLIS moved to insert in Rule 7 the words "to be selected at the previous general meeting."

The motion was seconded by Professor BUTCHER, and carried.

THE REV. DR. J. S. DAWES said that he had noticed the points which had been alluded to by the President of Magdalen. Rule 15 seemed unnecessary; and Rule 18, he would propose, should also be omitted.

These proposals were not seconded.

The Rules, as thus amended and as printed in the Appendix to these Proceedings (pages 61, 62) were then agreed to.

THE WARDEN OF WADHAM (MR. WRIGHT HENDERSON) moved that "the existing officers and Council, together with Professor Percy Gardner, be re-elected, and be deemed to have been elected in accordance with Clauses 8 and 11, as from an annual meeting held in January, 1904." He said the proposal commended itself. It was to save trouble in re-election, and to continue, for the benefit of the Association, the services of the existing officers and Council.

The motion was seconded by the Rev. T. L. PAPILLON, and carried.

THE PRESIDENT proposed, and Professor SONNENSCHN seconded, that the name of Sir Robert Finlay, Attorney-General, be added to the list of Vice-Presidents.

The motion was carried.

The PRESIDENT OF MAGDALEN moved "That the Association authorise the Council to make a reasonable allowance towards the travelling expenses incurred by its members in attending meetings of Council." He said that it was a principle recognised and adopted in a great many spheres, that if a person gave valuable time to the work of a governing body, or if he was engaged, as some of them were, in educational work, that a reasonable allowance for his expenses should be made. That he should not only have to give his time, which was valuable, but that he should also have to pay for his travelling expenses did not seem right in principle. The Treasurer would be able to make a statement as to how the Society's funds would bear it. There had been a great deal of discussion as to what a reasonable allowance would be. Third-class fare one way had been suggested. He thought himself that if an allowance were made, third-class fare both ways should be allowed.

Miss GAVIN said that, as a London member of the Council, she had pleasure in seconding the motion. She could bear witness that remoteness had never prevented members from coming to London for meetings of the Council. It followed, therefore, that though the majority of the Association expressed their affection for the classics by a payment of five shillings a year, a small number of members had thus spent a good many pounds. If the funds would allow it, they should lessen this disparity.

Mr. MACKAIL said that, on the hypothesis that the allowance would be third-class railway fare to and from the place of meeting, and that the number of meetings of the Council and the attendance at them would be similar to what they had been, the maximum expense might be calculated at a sum probably not exceeding £30.

The motion was carried.

Professor POSTGATE moved "That the Council be requested to nominate a committee for the purpose of considering the spelling and printing of Latin texts for school and college

use, and that it be an instruction to this committee to confer with the Association of Assistant Masters on the subject." He said that the second part of the motion indicated the source from which it had come to them. They were asked by the Incorporated Association of Assistant Masters in Secondary Schools early in March to take up the question, and three resolutions [which he read] were communicated to the Council. Some years ago the matter of standard orthography in Latin texts was dealt with in America, and in consequence, the researches then made as to the approved practice of spelling would be available for the inquiry that would have to be conducted by the committee. They knew that Latin orthography was a very troublesome business, and that a great deal of the time of teachers at the University was taken up with correcting mis-spellings. The resolution was a little more general in character than had been originally suggested by the important Association which had asked them to move in the matter.

Mr. WINBOLT said that the matter had been before the Assistant Masters' Association. They soon made up their minds that it was altogether a desirable thing to have uniform orthography, and also that it was quite possible to draw up a practical scheme; but they found considerable difficulty when they attempted to formulate some way of getting a scheme accepted by the chief authorities in the country. It was just at this moment, happily enough, that the Classical Association came into existence. They at once drew up the resolutions which Professor Postgate had read, the two chief being that a greater uniformity of spelling was desirable in Latin school-books and papers, and that the Classical Association be asked to secure such uniformity. They had something to go upon already. There was Brambach's little book as a groundwork. The Clarendon Press had drawn up a series of rules, and Messrs. Blackie & Co. were doing the same thing. The advantages of a uniform spelling hardly needed discussing at all. As things went, there might be a difference between one boy's text and that of the boy who was helping him to

construe, or between text and dictionary. No doubt these were not difficulties of the greatest magnitude; but they seriously discouraged progress in the first stages of learning Latin, and it was most essential that they should set their classical house in order in such matters. It was surprising to find that in a hundred lines of the Aeneid five representative school-books gave twenty-three differences in spelling. What was wanted was a small committee of good men to draw up a few rules of general application. A list of the most important exceptional spellings might be printed on a leaflet with these few general rules, which should be circulated among the chief classical teachers and publishers. With this leaflet should go a request to consider the advantages of coming to an agreement on this important point. He begged to second the resolution.

Professor R. S. CONWAY said he ventured to speak for a moment, because he might be one of the guilty parties who had helped to introduce some of the discrepancies to which Mr. Winbolt had alluded. Spelling constituted a real difficulty. It was like sand in the eyes of beginners in Latin. In other branches of work he had had experience of useful co-operation between the teachers in different Universities and in different schools, and he hoped this would not be the last committee formed by the Association for a practical purpose. They would no doubt face the terrible question of pronunciation later on, but spelling was a good thing to deal with first; and he hoped that the committee would guide them rightly in this universal difficulty, which during the last two years had shown a magnitude that probably would be quite surprising to any members of the Association who should have reason to look into it.

The motion was carried.

Professor BUTCHER moved that the next general meeting be held in London early in January, 1905. He said there was no time of the year which was not considerably inconvenient, and the Council had found that three months were



less inconvenient than any others—the months of January, September, and July. There had been a *plebiscite* of the Association, and its choice had gone in favour of January.

The Rev. R. D. SWALLOW (Chigwell School) protested against the resolution. In doing this he drew a picture of the way in which head masters would most probably spend their next Christmas holidays. They would first of all meet before Christmas under the presidency of Canon Lyttelton at the Head Masters' Conference. Soon after Christmas there would be a meeting of the Association of Head Masters; then there would be a meeting of the Teachers' Guild (which he believed was still vigorous), and other meetings of societies, which always took advantage of the vacation. Personally he felt, from his own experience, which was not new, that they would do great injustice to these Associations if they met in January, and that the jaded brains of the head masters would be quite enough strained without another meeting. He moved that the matter be referred back to the Council for further consideration.

The Rev. Dr. FRY (Berkhampstead School) seconded the amendment.

Professor POSTGATE said he would give the details of the voting.

	FOR.	AGAINST.
January . . .	179 votes.	37 votes.
September . . .	101 „	59 „
July . . . . .	111 „	122 „

*Second preferences*, January 112, September 161. *Fifty* voters expressed no preference; and but *ten* voters in all availed themselves of the opportunity of expressing a preference for some time not specified. These figures proved that the Council had no alternative but to submit the month that had shown itself the most suitable. A meeting in January might be very inconvenient for head masters, but, on the other hand, a meeting in full term (especially if a large one) would be very inconvenient for the Universities.

It was with great difficulty that people could leave the Universities in term time if they were engaged in teaching work. This, he thought, was shown sufficiently on the present occasion by the very small attendance of Cambridge men, who should have been attracted to the sister University in such a cause.

MISS GADESSEN (Blackheath High School) said that, considering the numerous meetings and conferences in January, it was really cruel for them to suggest another. Only three months had been mentioned—January, July, and September. She would like to add her hope to Mr. Swallow's, that some other month would be found.

MR. WINBOLT said that January was inconvenient, and May almost impossible. The only alternative seemed near the beginning of September.

MR. R. L. LEIGHTON (Bristol Grammar School) said that somewhere about the first half of September was really the best time for them—certainly for a great many head masters and head mistresses, who were very reluctant to leave their school during term time. It was a great pity that the Easter vacation was not available because of the different times at which it would fall.

MR. RICE HOLMES said that there was no month in the year which would not be objectionable to some members of the Association; that the members had already been invited to decide which month was the most convenient or the least inconvenient to them for holding the general meeting, they had decided in favour of January, and that there was therefore nothing to be gained by reopening the question.

MR. T. C. SNOW thought it would be simplest to hold the meetings in different months in different years and consult everybody's convenience in turn.

THE PRESIDENT OF MAGDALEN said he hoped that the Association would agree to hold the next meeting in January, when it could take into consideration other months for future meetings.

The motion was carried.

THE PRESIDENT OF MAGDALEN announced that at 4.30 the chair would be taken by Professor BUTCHER, as the Master of the Rolls had an engagement which prevented his attending.

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#### AFTERNOON MEETING

THE Association met again at 4.30, Professor BUTCHER in the chair, when Mr. J. W. HEADLAM read a paper on "The Reform of Classical Teaching in Schools."

Mr. HEADLAM said he wished that the subject had been introduced by some one who had a more intimate acquaintance than he had been able to acquire with the teaching of classics in the great public schools, because his own experience was, he regretted to say, in schools where the subjects they were accustomed to call classics scarcely existed at all. But he should occupy himself solely in laying before them a problem which was undoubtedly a very serious one, and which had been already suggested that morning. While he was listening to Mr. Mackail's address he could not prevent his mind going back to a far different scene, and to associations very different from those which had then been called up—the scene of the fourth form of a grammar school, where unwilling boys were being driven by a sleepy and worn and weary teacher, and he could not help wondering whether all the labour which they had to go through really did succeed in bringing them to the end which Mr. Mackail had so eloquently placed before them. From what he had observed himself, and from what he had heard from others who had had better opportunities of observing than himself, he thought that they could hardly doubt that there was something sometimes wanting in the means by which boys were helped forward to that knowledge of the classics which they all wished them to acquire. They had from time to time the opportunity of reading, in the pages of *The Classical Review* and other great periodicals, the views of men, some

eminent and some not eminent, who told them that they had spent many years at this and that school, and had devoted nearly the whole of their time to classics, and ended by knowing almost as little about them as they knew when they began. That observation had been, to a certain extent, confirmed by those who had most opportunity of judging of the work that was done in schools—those members of the Universities who examine boys when they leave school. Now, he would just like to say one word. Schoolmasters very often complained that their work was criticised by those who did not take part in teaching. The complaint was often extremely just, but it was inevitable that that should be the case, because, according to their present system in schools, no master knew what is done in other schools besides his own. When the work was criticised, many of the masters thought they were criticised unfairly, they being the men who bore the heat and labour of the day. But one could only judge by results. One had not, in the case of the great public schools, the opportunity of seeing the methods. Now, before entering into discussion, there were one or two points that he would like to eliminate from it. He was reading a few days ago a very interesting article by Professor Postgate about the teaching of Latin in schools. He there pointed out that enormous numbers of boys come up to the examinations of the London University knowing very little Latin. A large number of them were absolutely ignorant. This showed that there was something wanting in the teaching which those boys had had. That, however, had nothing whatever to do with what they had then under discussion, because those boys had not been educated in classical schools. A very large number of them had been educated by correspondence, and therefore he maintained, when it was stated that the work as tested by the London University was not satisfactory, that this was a matter to be discussed when they were dealing with the organisation of secondary education, and not when they were discussing the teaching of classics in schools. It would be more helpful to



them if they centred their attention on the work in the great classical schools of the boys who continued their work until the age of eighteen or nineteen, who had had a thorough classical training, the boys who had learned not only Latin, but also Greek. There was another matter that he wished to suggest : they ought to put before themselves what it was they actually claimed for classics as a subject of education. People talked a great deal of there being a struggle between classics and science. He believed that there was, that there had been, and that there would be a struggle, but it was not likely to be of any great importance to them. That was a matter which, as far as he could foresee, would easily and quickly right itself. Every one was agreed that all boys and girls should have part of their education on what you may call the humanistic side, and that they should have part of their education in those subjects which are summed up under the head of mathematics and science. He thought it also clear that a considerable number of boys must make mathematics and science the staple part of their education, and must devote a larger part of their attention to it—and for these, humanistic subjects must take the second place ; but it was equally clear that a large number in the higher schools, where education continues longest, would always make the humanistic side most important. The real question was not whether the education was to be science or classics, but whether the humanistic education was to be altogether in the form of classics or in the form of modern languages, of English, and of those miscellaneous subjects which were grouped together under the term of modern education. Let them just consider for a moment what was the object which they put before themselves when they wished to educate pupils in humanistic studies ; that would at once lead them to the great crux. The great weakness of the classical system, the characteristic of all modern work in classics, was the predominance of the tendency towards perfection of style, analysis of language, grammar, and stylistic criticism. But, after all, in a humanistic training

it was not only the use of language, the use of words, the analysis of sentences to which they wished to draw the attention of the pupils. It was not only words; it was ideas—it was the grouping of thoughts and facts in a great work of art. To him it was this part of the classical education which was deficient; and it was this deficiency that caused the weariness with which a large number of pupils regarded their classical training. Suppose one was approaching a great work of literature. One might do this in many ways. If it was in a classical language, their first object would be to translate it, and they would take each sentence, and each paragraph, so as to be able to translate it all. A large number of boys at school never went beyond that. A boy who had attained the very highest honours had told him that when he used to read his classics he never thought what the books meant. He would turn the pages over with great rapidity in order to see if any of the passages were likely to be useful to him at the examination. The contents of the book were as nothing to him. In his own experience he had observed a very considerable number of cases where a boy had read, say, a certain history in the original. On referring the boy to this or that passage he had found him absolutely ignorant of its contents, his attention having been directed by his masters only to those grammatical points essential for the examination for which he was preparing himself. This education gave no training in the reading of books, but this was a kind of training that boys of eighteen or nineteen were quite capable of profiting by; yet they frequently left school quite without knowing how to read a book. Assuming the picture he had painted was not untrue or exaggerated, he would go on to suggest the causes and remedy of the evil.

Now, in regard to causes, he thought the first problem they came to was the problem of grammar. When he suggested for discussion the "Reform of Classical Teaching in Schools," he did not mean to imply that any thorough and complete fundamental change was required in the whole

manner of classical instruction such as they were giving to other subjects of instruction. Take the case of modern languages, for instance. There they knew the teachers were not able to continue on the lines of what had been done in the past, but all the modern language teachers were agreed in beginning absolutely again. In science it was the same thing. No science teacher would now suggest teaching science in the same way as it was taught thirty years ago, when it was going to monopolise the whole teaching of England. A great revolution had been effected. A sudden and complete change of that kind was not required in classics, and it would be a matter of profound regret if the traditions of three hundred years were to be lost. There had always been going on a gradual change in which the methods were slowly being altered. Take the case of grammar. Fifty years ago, when a boy began his Latin he learnt the whole of the Latin grammar in Latin from beginning to end. He himself learnt it in English, but he did not think he understood it much more than the boy who learnt it in Latin. That system was dying, but it was not dead ; many boys still underwent it in a modified form. He still heard of boys having so many paragraphs of the syntax to say by heart before they read any Latin book in which those rules were applied, before they had any real knowledge of the vocabulary. It was, however, now open to any one who wished to teach in a better manner to procure any number of new text-books on which he could base his teaching. When a boy approached the Greek grammar at school he had put before him the declensions. The unfortunate boy had to learn the whole of the three declensions, and was it surprising that at the end he never really knew the grammar which he approached in that way ? Take the case of the verb, and the way in which it was still taught in public schools. When a boy encountered the Greek verb, he found it the most difficult thing he had to learn in his life. He probably did not know what a "tense" was ; he did not know what a "mood" was ; he did not know what a "voice" was,—but he had to

learn the whole of the forms of the verb by heart. He believed that that would not be found in any of the schools or schoolrooms of those who were there, but he did not think it would be right to deal with the subject of classical education in schools unless they were, to some extent, to place on record their reprobation of that system. Since the new books had been introduced it was no longer necessary that that system should exist. It was dying, but it was not yet dead.

Suppose they took a little step further. Many a boy never succeeded in learning the elementary parts of the syntax or accidence; he passed all his life like Moses looking upon the promised land which he never entered. But suppose that a boy *did* get to the upper fifth or lower sixth; suppose he had learned his thirty lines of Sophocles, or his thirty lines of Virgil, and these had been translated. The translation was accurate, and he understood, as far as his immature mind was capable of understanding, the sense of the passages; and then the teacher, especially if he were painstaking, and wished him to win a scholarship, went back with him over the passage, probably with a book of notes in front of him, which was usually written by a great scholar, and he himself either directly or vicariously seized some peculiarity or defect in the language which he pointed out. By so doing he distracted the attention of the boy from that in the book which he would be quite capable of understanding and appreciating; for they must recollect that a boy's mind could only absorb a certain number of things at once, and if they drew his attention to all these minute points of language, they took much away from the beauty and interest of the work which he had studied; and therefore he would suggest that the study of grammar, as a thing of beauty and a joy for ever, did in a very serious manner stand in the way of appreciation of the literature by the boys, and he doubted if it helped them to understand the language itself. He had been told by those who examined the papers in grammar



that the best scholars often did the worst papers. It was not to be supposed that he wanted inaccuracy in grammar, but the difficulties for the boy of ordinary calibre were many, and they should not increase them.

Then there was composition. What he wished to suggest, and he was not now using his own words, was this—that composition as now taught was a very highly specialised form of work. What was the value of composition? He did not mean in the earlier stages, when a boy had to translate isolated sentences. He meant in the higher stages, when people were trying to translate into idiomatic Latin or Greek. Surely the object of that was to turn the boy's observation on the poets whom he has to imitate! If boys were to spend weeks and months and years reading their Ovid and Propertius, this would be possible—it would then be done in a spontaneous or natural way, because they had got the sound of the original poet into their own minds. But did they want boys simply to read Ovid and Propertius again and again? There were many other writers infinitely more inspiring, infinitely more valuable. In doing Latin composition the boys did not work out from their own observation, but they practised rules learnt from their masters, and the work all became secondhand. It was a kind of tradition, handed on from teacher to teacher, and the same too with Greek. Boys spent a certain amount of time in reading Euripides and Sophocles, and, except in the case of the cleverest boys, they did not get a sufficient acquaintance to enable them to make a spontaneous imitation. There was no doubt that the value of translation into the ancient language was very great, but was it not too much to expect a boy to write both Greek prose and Greek verse and also Latin prose and Latin verse? In a very interesting document published by a body they were all of them well acquainted with—the Oxford and Cambridge Joint Board—he noticed that they took credit to themselves that the writing of Greek verse and the writing of Greek prose was increasing in the schools. He ventured to regret this. This was

putting on the boys a burden too great for them to bear. He wanted the time for the boys to read more in an organised, systematic, and methodical manner, to understand what they read. Surely, when they reached the age of eighteen or nineteen, after studying a thousand years of the greatest part of the world's history, they might be expected to have some elementary knowledge of the times which they had been studying? Boys should learn history, and there was no history easier to teach than that of ancient times, because there you were at once brought into contact with your original authorities, and for that reason no amount of history teaching done in schools of modern English on the growth of the British Empire, etc., could possibly have the intellectual value arising from the teaching of the classics. But did they get that experience? No, they did not. There were certain parts in the history of the world which were of great importance. Such were the wars between Greece and Persia, which had been recorded by one of the greatest masters of prose. If you asked boys who had gone through school if they had ever read the history of the Persian Wars as told by Herodotus, they would say no; but surely time should be found for them to do so. The obstacle was that the time was required in order to read Attic Greek. Herodotus was not Attic Greek. It was not "good" Greek prose, but they would understand it; it was a book which they would take delight in. Take another example: Xenophon was more hated by the schoolboy than any other author who ever lived. He read Xenophon for a term; he mastered his book and could read with some facility. But instead of going on to a more interesting part, he was put on to something entirely different. Thus new difficulties were put in his way, and he never had the opportunity of using his knowledge, or gaining information from the books he could read. He wanted the boy who could read Xenophon to go on and read a number of the easier books. It would be found that if the boys were kept to such works as they could understand, and to such as they were

interested in, more real progress would be made. A boy when he had got far enough should read and learn for himself several of the more interesting books, so that his exercises would show that he had read and could write an account in his own way of something which he had read. Finally, they must have experiment if they were to make classical teaching a success.

He would like to say in conclusion, that in the classics they had the beginning of the great thought of the world; they had the preservation of the history of the world at one of its most interesting periods, the preservation of the art of the world in the work of the greatest of all artists who lived. A parent could claim from them that the boy when he left school should have begun to understand this. In classics they could make education many-sided without being discursive. They could not have this in modern times, for they had to go to different periods. In classics they had all in the same books, by the same writers, and in the same period. He would see boys read more extensively, and he wanted the masters' attention to be directed to this, so that they might with discretion and judgment bring under the notice of the boys innumerable matters which were now ignored.

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Mr. A. SIDGWICK said he felt sure he was speaking for them all in saying that they were extremely grateful to Mr. Headlam for his paper. He agreed with him that what was wanted at the present day in classical education was experiment. He thought nothing could be better for the common purpose than an exchange of views in their assembly that day. The reform movement began, no doubt, with the 1854 Commission on the Universities, followed by the 1862 Commission on the Public Schools, and about five years later that on the Endowed Schools, and from these earlier efforts had continued down to the later days of the Bryce Commission. Whatever they might think of the movement's present state and prospects, it meant a breaking up

of the old indifference and self-sufficiency of the schools (and particularly the public schools), and as such it was to be heartily welcomed by the Classical Association. The Classical Association existed in the interests of education as a whole, and should contribute its share to inquiry and experiment. With regard to classics in schools it seemed to him that there were two main questions:—Who are the right people to teach classics to? How should classics be taught to them? To begin with Latin. The right people to teach Latin to were those to whom it could be taught without *waste*. Taking the three grades of schools to be those which boys left at the average ages of fourteen, sixteen, and eighteen years respectively, Latin should not be taught in the first save to exceptional pupils; it should be tried in the second grade, exceptions being allowed in special cases; and in the third it should be taught to all. If he were to define “waste,” the definition would be something of this kind:—when a pupil had for an unspecified number of months or years studied a language, and at the end could not read fairly a piece which he had not seen before, written entirely in the language, and of a difficulty suited to the stage which he had then reached, there was certainly waste; and probably about 90 per cent. of this was due to bad methods, and the other 10 per cent. to native incompetence. Greek he thought ought to be optional everywhere. His experience at Rugby led him to believe that there was great waste in teaching Greek to the wrong people. The boys should, indeed, have a text-book and prepare lessons; but every teacher of a language, whether Greek or Latin, should not only insist upon prepared lessons, but try the boys still further with unprepared exercises, orally. Young boys should be made to realise from the first that what they were dealing with was a language spoken by beings like themselves.

Experience had further shown him that there was much unintelligent working on the part of boys and slipshod instruction on the part of teachers. He had been told by a



schoolmaster that he "always just ran over the translation first before the lesson began." He would add that one actually must teach in order to estimate what an amount of intellectual waste there was in teaching lower grade boys in secondary schools. He was afraid that there were a great many writers in the press, and some head masters, who did not know much in that way.

He agreed with Mr. Headlam's contention that grammar should be taught not before reading, but in and after reading. He believed also that a great deal might be done, particularly in the early stages, by the adoption of something like the oral method which is so widely used in the modern languages. It was quite easy to give a boy a short easy sentence to learn, and then turn it about, making it a question, then a negative, put a different gender or tense into it, and so on. In that way the boy was really learning to *speak* the language as well as to write and read it. As to composition, he believed that there also a mixture of methods was desirable, and he agreed with a great deal that fell from Mr. Headlam about Latin and Greek verse. Another suggestion he had derived from the first head master of Wellington College, Dr. Benson, who was a man of many original ideas in educational matters. He had a private reading hour for his students. They came in as usual and they brought in what books they pleased, and they were encouraged to do classical reading for themselves, reading in which they would never be tested by examination. Dr. Benson found that the experiment was interesting to him, and also to the boys. Some of them read modern languages, some English books, and some classics. Lastly, there was the question of the training of the teachers. The recent action of the Government was making training an essential feature of the future. Training had come to both Universities and to other institutions; and it had come to stay. He had seen the students teach and be taught, and he knew how beneficial it had been to them.

Mr. R. CARY GILSON (King Edward's School, Birmingham) said it seemed to him that if they were to have a real reform in classical teaching there were three indispensable conditions. They must really believe that classical teaching was worth reforming; they must have a clear idea of its present defects; and they must be able to draw clear inferences as to the general direction in which reform ought to go. On the first head it ought perhaps to be unnecessary to say anything there, but when he met with people who seemed seriously to regard this movement as being a patching up of an old boat so that it might last one or two seasons longer, until its place was taken by something else, and when their candid friend Sir Oliver Lodge told them that he viewed the founding of the Association with satisfaction for two reasons—first, because the forming of such protective associations was the beginning of the end, and secondly, because he thought classical teaching might be improved—he thought it was time that, with due humility, they should welcome the second idea and move a “reasoned amendment” to the first. One of his first experiences in Birmingham was an interview with the Chamber of Commerce, who wished Latin to be excluded from one of the schools of the Foundation. Amongst the reasons that they provided for doing so was a statistical statement as to the number of boys learning Latin in Hamburg. He received these statistics, which were supposed to prove that too many boys were learning Latin in Birmingham, but an examination of the figures showed that the number learning Latin was greater in Hamburg. The Chamber of Commerce, had actually not taken the trouble to compare them. They ought to carry the war into the enemy's country. It was not the *retention* but the *extension* of Latin teaching that he would claim. What, after all, was the reason for the faith that was in them? Were they such praisers of the past as to think the ancient world to be better than the modern world? Surely not. Did they think the ancient languages so difficult and complicated as to form

a sort of mental gymnastics superior to anything else? If that were their main reason he really did not see how to meet the suggestion that Chinese would do as well, or better. The true reason was that in the ancient literature of the world lay all the roots of the modern world, of all its literature, science, art, and politics. The main reason was not that the ancient language was more difficult and complicated, but that ancient thought was simpler and purer. There you had, as it were, the key to the complicated tapestry-work of modern society, and for that key maybe there was no substitute in modern languages. Why did classical teaching want reforming? Here he found himself less in agreement with Mr. Headlam than he expected to be. The difficulty, *he* said, was mostly in the method of teaching: he himself thought it was rather due to its truncation. The old classical curriculum, with all its faults, was an admirable training for those who could go through with it; but when it was cut off before the end you got results which were to the discredit of classical teaching, and which made reform in it essential. He was painfully familiar with the fact that boys leave school too early. For various reasons they entered the school on the classical side. They started a course which at eighteen or nineteen would yield the best results; but their parents took them away at fifteen for pecuniary, economical, social, and other reasons. Could they expect the best results then? Another effect of truncation was that the curriculum was crowded too much. His first suggestion was that if boys were to stop at the sixteen stage they should not learn Greek. He yielded to nobody in his preference for Greek over Latin, but surely it was not the case that Greek had the same importance for modern life as Latin. His other suggestion was that they must get along rather faster than they did now; and here came first the question of grammar. He would like to draw a sharp line of distinction between *accidence* and *syntax*. To attempt to read without learning the normal inflections and their meaning was like attempting to read a French book

without knowing *la*, *le*, *du*, and *que*. On the other hand, it was possible and probably desirable to read a good deal before beginning the study of formal syntax. Indeed, the interest of that study only began at the stage when it became possible to treat it historically, and this stage was certainly not lower than the sixth form. The so-called "rules" of syntax deserved none of the sacred character with which they had been invested. He would teach boys that it *ought* to be possible to say *miror quid faceres* in Latin, though unfortunately it was not possible. Again, their teaching ought to be somewhat more oral. He was not quite certain that they should apply the whole of the so-called new methods of teaching languages to Latin and Greek; but he would be in favour of a certain amount of oral method, and for that reason he preferred the reformed pronunciation of Latin. Any one who had not adopted this in teaching Latin to a class would be surprised to find how very much easier it was for the boys to take a sentence down if pronounced in the reformed manner instead of the old. But he hoped they would keep up the highest standard in translation and composition. Those were the two points in which he thought the classical teaching of this country was ahead of what it was in America or Germany. If they were going to study the classical languages with a view to getting the key to modern life and a knowledge of literary form, he could conceive no better way of getting it than by doing Latin verse. He would like to make one complaint against the Joint Board. They seemed to have a wrong system of measurement in apportioning "set subjects." The amount of matter in the Livy portion set was, he thought, six times as great as the Virgil portion, which would seem to imply that one ought to read an epic poem very slowly, but history prodigiously fast.

The WARDEN OF WADHAM said the question he would ask would be addressed especially to schoolmasters and concerned with their actual subject, the teaching of Greek and Latin. He would observe that previous speakers might



have assumed that they were all in favour of Greek and Latin. The question he would like to ask any one there was, whether the experiment had ever been tried which Sidney Smith—a great philosopher and a great wit—advocated, of giving the boy a literal translation between the lines of his reading book, of course assuming that he knew how to translate *Ego* and had learnt some simple grammar. He happened to know that it was tried at Harrow, and it was said that it did not succeed. He would like to be informed what the causes of failure were, because it seemed to be quite a natural method in which to acquire language. He was not going to say anything about compulsory Greek, except that the attack on it meant no hostility to Greek language and culture. It related to a certain kind of Greek, which they wished to reform. Need he say that the present modes of teaching were deplorable? He had examined about two thousand men in Greek and ploughed about six hundred. There was something wrong in the system when half of the candidates, after eight or nine years spent on learning Greek, were unable to translate a simple passage properly. Unfortunately, no Greek writer had written down to the level of candidates for pass examinations.

Canon LYTTLETON said that the experiment of the so-called interlinear translation had been tried at Eton, but without the consent or sanction of the masters, and it was facilitated by books carefully prepared according to that principle being sold by the school bookseller in the middle of the college. It was, intellectually speaking, a failure. The two most fertile remarks Mr. Headlam made were when he asked them to read continuously and link the subjects together. Universities, as a consequence, must be asked to adapt their examinations. The fact was they would do it without asking, though if the boys were made to translate authors by their different styles you must make the boys read the authors first, and that meant you must truncate. He could not agree that there was no controversy between classics and science. He was on the educational committee of

Hertfordshire, and had seen the way in which scientific interests were beginning to tell on the work under the new educational arrangement, and he hoped that the outcome of this gathering would be an invitation to the leading men in the scientific world to meet some representatives of classics in conference and thrash the subject quietly out as patriotic citizens, pointing out that if they went on demanding that science should be taught with full equipment and plant from an early age to all classes, they might succeed in this object, but they would also make it quite impossible for the larger number of schools to do anything at all adequate in the way of humanistic teaching. He thought that they would be perfectly willing to accept some such suggestion as this—that the scientific training of a boy should be postponed till he was sixteen, and then begin in good earnest for those to whom it was necessary. The men of science would be all the more ready if they saw that classical teaching meant a training of the boy's reasoning powers, which was exactly what they were demanding, and what classical teachers are more and more striving to secure. There would then be good hope of a *modus vivendi* among the educational authorities all over the country.

Mr. T. C. SNOW said that if it were desired to put composition and classical learning into a healthy state, boys should not be allowed to do verse if badly done. If a boy who had tried verse for a short time did not show signs of promise, he should drop it for ever. The same thing applied to prose. It was the duty of the Universities of Oxford and Cambridge to see to this.

MISS GAVIN (Girls' High School, Notting Hill) said that the five minutes allotted to speakers at the end of the discussion would be quite insufficient to set out the problem for girls' schools, which, owing to the number of subjects included in their curriculum, was quite different from that in boys' schools. But she would like to endorse Mr. Headlam's remarks about the teaching of composition. In this connection she would advert to certain papers set in the Oxford

and Cambridge Joint Board examinations. These represented a standard impossible of attainment for those who taught on rational lines—that is, who based composition on the pupil's own reading, especially when, as in girls' schools, the range of reading was very limited. She wished to protest against the character of these papers, which made it necessary for the candidates to give an undue proportion of their time to writing composition—time which in her opinion ought rather to be devoted to increasing their acquaintance with Latin literature.

Mr. P. E. MATHESON, speaking for the Joint Board, said that some of the attacks upon it implied misunderstanding. Mr. Headlam spoke of increase in the writing of Greek prose and Greek verse. What the Board reported was an increase in the number of those able to write Greek prose, not Greek verse. The chief advance had been in unprepared translation, which he thought all would agree was an admirable thing; for what was really wanted was a free reading of the classics, a reading that was not entirely confined to hard things. In what Miss Gavin said, she referred, he believed, to the Latin prose paper; he thought the majority of the schools would agree with him that this was not too hard in view of the time given to the Latin, at least in boys' schools. With regard to Mr. Headlam's further remark, he could not suppose for a moment that a boy who had been well taught in Greek or Latin, in any book whatever, should fail to pass the elementary test of unprepared translation required by the Universities.

Professor RONALD M. BURROWS (University College, Cardiff) said that his only claim to speak was that in the younger Universities there was a good deal of teaching of beginners not dissimilar to that which might be given in a public school. There was, however, this difference, that classics had a fair field but no favour in competition with other subjects, and that it was therefore essential to make the methods of teaching interesting and bright. To attain this object they did not find it necessary to lower the

standard of composition, but they had to take much greater care in choosing the pieces they set. Much of the supposed dulness of composition came from the want of relation between the piece chosen and the rest of the student's work. It was their practice from the first to invent passages in relation to the set books which were being read at the time. The words and the ideas with which the student had to deal would be thus from the outset those of a great Greek writer, and there was a correlation between the various parts of the work done that gave freshness and interest. He did not think that it would be found difficult on these lines to develop a good Attic prose style, even where the author read at the time was Herodotus. If the thought and the vocabulary were in the main the same; if, for instance, the subject of the piece chosen was connected with the Persian wars,—slight differences in dialect would present little difficulty. In this connection he would like to add that original composition was, he thought, nowadays too much neglected. It aroused the interest, not only of the brilliant but of the average student, to be asked to write a short Greek essay on the war between Russia and Japan; or, if he was reading the *Frogs*, on the comparative merits of Aeschylus and Euripides; or, as had been lately tried with some effect at Cardiff, on the career of Mr. Joseph Chamberlain, considered at will as either Pericles or Cleon.

The Rev. Sir DAVID HUNTER-BLAIR said that he had never been daring enough to introduce the system referred to by the Warden of Wadham, but he believed it would come more largely into use, and that for boys it would be a good thing. Children acquired English by reading, not by learning the grammar, and the same might be done in the classical languages.

Mr. GILBERT MURRAY said that the system referred to was practicable to some extent, but that it would rob the ancient authors of much of their literary charm.

Professor POSTGATE said that he should not have intervened in the discussion at that late hour, had he not felt



bound to protest against the position assigned to Latin in Mr. Sidgwick's scheme. A recent experience had shown him that boys of no particular ability might begin Latin at seven with profit, and he would add that two of the most eminent men of science in the country, who had made the greatest discoveries of recent years in electrical and chemical science, had told him that they regarded the Latin which a boy learned at school as of the highest educational value.

Professor CONWAY begged leave to intervene at the end of the discussion in order to point out what to many of the founders of the Association was perhaps the chief motive of its work. It arose from the change in the situation of classical teaching in relation to the rest of education. It was necessary to recognise this frankly. Fifty years ago, almost the only mental discipline apart from mathematics was to be found in classical training. He believed that classics still afforded the same admirable mental discipline, but they were bound to admit that an equivalent kind of discipline could now be had in other subjects which were in more direct and practical relation to the bread and butter needs of mankind. Did it follow that their interest was lessening in classical study, or that they desired any less keenly to introduce their children to the great minds of the past? They must realise that their ideal was to teach their boys and girls to understand and care for classical literature from the beginning in the same way as they would like them to know and understand their wisest and noblest friends; and so they must try to ascertain the best means of bringing their children's minds into contact with those of the men and women of the ancient world, and keep that purpose before them all through—that would bring about many changes. They should not pick out all the least interesting books, nor waste time on triflers like Ovid or empty rhetoric like the *Pro Milone*. If they could make the literary, human side of the study felt from the very first, it would do a very great deal towards accomplishing the reform that was desired.

Professor BUTCHER said that before they went he should like to move a vote of thanks to the Oxford Committee, and to the President of Magdalen and Mr. Cookson for making the meeting there such a great success. It had involved a great deal of thought and work, and he thought they would be rewarded by knowing that they appreciated, as they did, the result of their labours.

The vote of thanks was carried unanimously, and the meeting then concluded.

*Note.*—The chief arrangements for the Oxford Meeting were made under the direction of a local committee, of which the Vice-Chancellor, the President of Magdalen, Messrs. A. Sidgwick, F. Haverfield, C. Bailey, and N. C. Smith, Misses Rogers, Lorimer, and Clay, and Mr. C. Cookson (Hon. Secretary), formed the executive.

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## SPECIAL NOTICE.

Mr. MACKAIL having resigned the Hon. Treasurership, communications intended for the Treasurer should be addressed to F. G. KENYON, Esq.,

WEST HILL COTTAGE,

HARROW-ON-THE-HILL.





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Oxford.

## RULES

AS ADOPTED AT THE FIRST GENERAL MEETING OF THE  
ASSOCIATION, MAY 28TH, 1904

1. The name of the Association shall be "THE CLASSICAL ASSOCIATION OF ENGLAND AND WALES."

2. The objects of the Association are to promote the development and maintain the well-being of classical studies, and, in particular :

- (a) To impress upon public opinion the claim of such studies to an eminent place in the national scheme of education ;
- (b) To improve the practice of classical teaching by free discussion of its scope and methods ;
- (c) To encourage investigation and call attention to new discoveries ;
- (d) To create opportunities for friendly intercourse and co-operation among all lovers of classical learning in this country.

3. The Association shall consist of a President, Vice-Presidents, a Treasurer, two Secretaries, a Council of fifteen members besides the Officers, and ordinary Members. The officers of the Association shall be members thereof, and shall be *ex officio* members of the Council.

4. The Council shall be entrusted with the general administration of the affairs of the Association, and, subject to any special direction of a General Meeting, shall have control of the funds of the Association.

5. The Council shall meet as often as it may deem necessary, upon due notice issued by the Secretaries to each member, and at every meeting of the Council five shall form a quorum.

6. It shall be within the competence of the Council to make rules for its own procedure, provided always that questions before the Council shall be determined by a majority of votes, the Chairman to have a casting vote.

7. The General Meeting of the Association shall be held annually in some city or town of England or Wales which is the seat of a University, the place to be selected at the previous General Meeting.

8. The President, Vice-Presidents, Treasurer, Secretaries, and Council shall be elected at the General Meeting, but vacancies occurring in the course of the year may be filled up temporarily by the Council.

9. The President shall be elected for one year, and shall not be eligible for re-election until after the lapse of five years.

10. The Vice-Presidents, the Treasurer, and the Secretaries shall be elected for one year, but shall be eligible for re-election.

11. Members of the Council shall be elected for three years, and on retirement shall not be eligible for re-election until after the lapse of one year. For the purpose of establishing a rotation the Council shall, notwithstanding, provide that one-third of its original members shall retire in the year 1905, and one-third in 1906.

12. The Election of the Officers and Council at the General Meeting shall be by a majority of the votes of those present, the Chairman to have a casting vote.

13. The list of *agenda* at the General Meeting shall be prepared by the Council, and no motion shall be made or paper read at such meeting unless notice thereof has been given to one of the Secretaries at least three weeks before the date of such meeting.

14. Membership of the Association shall be open to all persons of either sex who are in sympathy with its objects.

15. Ordinary members shall be elected by the Council.

16. There shall be an entrance fee of 5s. The annual subscription shall be 5s., payable and due on the 1st of January in each year.<sup>1</sup>

17. Members who have paid the entrance fee of 5s. may compound for all future subscriptions by the payment in a single sum of fifteen annual subscriptions.

18. The Council shall have power to remove by vote any member's name from the list of the Association.

19. Alterations in the Rules of the Association shall be made by vote at a General Meeting, upon notice given by a Secretary to each member at least a fortnight before the date of such meeting.

<sup>1</sup> It was agreed at the public meeting of December 19th, 1903, that a single payment of 5s. as entrance fee should cover the subscription down to the date of the First Annual Meeting; and it was decided at the First General Meeting, May 28th, 1904, that this be interpreted as covering the whole of the year 1904, so that members who join before December 31st, 1904, will pay only 5s. for entrance fee and subscription together. For the convenience of members who desire to avoid the trouble of annual remittances and acknowledgments, the Hon. Treasurer will receive four years' subscriptions (£1) in a single sum.



## NAMES AND ADDRESSES OF MEMBERS

OCTOBER 1, 1904

\* \* *This list is compiled from information furnished by Members of the Association. The Members to whose names an asterisk is prefixed are Life Members. Corrections should be sent to Professor J. P. POSTGATE, 54, BATEMAN STREET, CAMBRIDGE.*

- ABBOTT, E., M.A., Jesus College, Cambridge.  
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ADAM, J., Litt.D., Emmanuel College, Cambridge.  
ALFORD, *Miss* M., 51, Gloucester Gardens, Bishop's Road, W.  
ALINGTON, *Rev.* C. A., M.A., Eton College, Windsor.  
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ALLEN, *Rev.* E., M.A., Oswestry House, Meads Road, Eastbourne.  
ALLEN, G. C., M.A., Cranleigh School, Surrey.  
ALLEN, J. E. R., M.A., Portora, Enniskillen, Co. Fermanagh.  
ALLEN, S., M.A., Lisconnan, Dervock, Co. Antrim.  
ALLEN, T. W., M.A., Queen's College, Oxford.  
ANDERSON, J. G. C., M.A., Christ Church, Oxford.  
ANDERSON, W. B., B.A., Victoria University, Manchester.  
ANDERSON, Y., M.A., LL.B., 50, Pall Mall, S.W.  
ANGUS, *Prof.* J. M., M.A., University College, Aberystwyth.  
ANTROBUS, G. L. N., M.A., Cranleigh School, Surrey.  
ARGLES, *Miss* E. M., Vice-Principal, Lady Margaret Hall, Oxford.  
ARMITAGE, N. C., M.A., 11, Old Square, Lincoln's Inn, W.C  
ARMSTEAD, *Miss* H., 52, Circus Road, N.W.  
ARNOLD, *Prof.* E. V., Litt.D., Bryn Seiriol, Bangor, North Wales.  
ASHBY, T., Junr., M.A., Hotel Continental, Rome.  
ASQUITH, *Rt. Hon.* H. H., B.A., M.P., 20, Cavendish Square, W.  
ATKINSON, *Rev.* E., D.D., Clare College Lodge, Cambridge.  
AUDEN, *Prof.* H. W., M.A., Principal, Upper Canada College, Toronto, Canada.

- AUSTEN-LEIGH, E. C., M.A., Eton College, Windsor.  
 AUSTIN, Alfred, M.A., Swinford Old Manor, Ashford, Kent.
- BAILEY, Cyril, M.A., Balliol College, Oxford.  
 BAILEY, J. C., M.A., 20, Egerton Gardens, S.W.  
 BAINES, *Miss* K. M., M.A., High School for Girls, Birkenhead.  
 BAKER-PENOYRE, J. ff., M.A., 22, Albemarle Street, W.  
 BAKEWELL, *Miss* D. L., Kensington High School, St. Albans Road, W.
- BALDWIN, S., M.A., Astley Hall, Stourport.  
 BALL, S., M.A., St. John's College, Oxford.  
 BARKE, *Miss* E. M., Stoke Lodge, Stoke-on-Trent.  
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